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MUSLIM INDIA

AND

ISLAMIC REVIEW.

RELIGION, ETHICS, POLITICS, LITERATURE, ART, COMMERCE.

A Monthly Journal devoted to the Interests of the Muslims.

Office: THE MOSQUE, WOKING.

Edited by KHWAJA KAMAL-UD-DIN, B.A., LL.B.

VOL. I.]

JANUARY 1914.

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NOTE.

Will Correspondents writing me please see that their name and address is clearly written, and that the address is sufficient, as replies sent are being returned.

REPLIES.

A. B., Fez.—Have written you twice ; second letter has been returned here as insufficiently addressed.

M. H. T., Singapore.—Have replied.

A. M. (or W.), Jubbulpore.—Have written ; but not sure I have made out address correctly.

A. A., Calicut.—Sending letter ; also books for your society as requested.

Mrs. S. G. S., Australia.—Have replied, and forwarded some Islamic literature as you requested. Keep up the good cause there.

Others.—Thanks, all letters have been answered. If no replies are received correspondents will know they have gone astray.

ZEHZA-EN-NASR PARKINSON.

Kilwinning.

DIRECTIONS.

1. All remittances from India and all communications respecting advertisements from Indian advertisers and all matters in bargain to Sh. Rahmatullah, Esq., English warehouse, Lahore.
2. All correspondence with the Editor at The Mosque, Woking, England.
3. For any numbers not received in India, please write to the Manager, "Muslim India," English warehouse, Lahore.

IMPORTANT NOTICE.

Such of our Subscribers as miss any back number of "MUSLIM INDIA," &c., or wish to complete their file, are urgently requested to inform us by the next mail, as we intend to arrange for reprinting back numbers.

SH. NOORAHMAD, Manager.

MOHAMMADANISM.

Anyone desiring information and enlightenment regarding Mohammadanism can communicate or make an appointment with Kh. Kamal-ud-Din, or see him any afternoon, excepting Friday, at our office, THE MOSQUE, WOKING, SURREY.

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

MUSLIM INDIA AND ISLAMIC REVIEW.

VOL. I.]

JANUARY 1914.

[No. 12.]

WHAT IS ISLAM?

THE Western mind has after all awakened to Islam. The noble example of the Muslim Peer* has been followed by several other people of note. Besides others, three highly respected members of the nobility, who come respectively from England, Russia and France, have declared their adhesion to our beliefs and have been received among the rank of the Faithful. Nothing to be wondered at. It was to happen so one day. Liberal education has been paving the way of Islam here. Science, so fatal to Christianity as bastardised by the Church, could not destroy the human craving for religion. It only killed credulity, and left no room in the cultured heart for the religion which demanded the immolation of intellect—that God-given gift which differentiates man from dumb animals who have not been given discretion and have to follow others. On the other hand, gross misrepresentation of Islam by its slanderers in the Church could not escape exposure for long. Falsehood had to give way, and we are gratified to find that its clouds have begun to disperse before the rising rays of the Sun of Truth.

We are flooded nowadays with inquiries about Islam. "What is Islam, and what are its tenets?" is a general demand here. We, however, are glad to note that the inquirers after truth have become doubtful as to missionary veracity. They are simply doing what is consistent with propriety if they

The Rt. Hon. Lord Headley

request us to enlighten them on the subject. Why go to an adulterated channel when we claim to give true information respecting Islam? Though it is difficult to condense in a few pages what is necessary to say of Islam, we are greatly obliged to the Editor of the "Review of Religions," Qadian Punjab, India, who has written an exhaustive, but at the same time laconic, thesis on Islam, which we produce elsewhere,† sufficient to satisfy all our inquirers. We have always been averse to produce long articles in our pages; but the demands of the day and the important nature of the subject provide, we think, our full justification in this case. Besides, the learned author of the thesis has very ably divided his subject under various headings, which, in most cases, make in themselves beautiful and readable little articles of versatile character. Through the generosity of a Muslim friend ‡ we are also enabled to distribute, among such inquirers after truth as wish to know of Islam, a few thousand copies of the said thesis free of charge, which we have published in a separate pamphlet form. Applications to the Manager, "Islamic Review," The Mosque, Woking, Surrey, will be attended to promptly.

OUR FRIDAY SERMONS.

OUR many readers in the different parts of the Muslim world will be highly pleased to hear of our Jooma (Friday) prayers which we have been holding for the past few weeks in Lindsey Hall, Notting Hill Gate, London. We have to thank the Rt. Hon. Sayyad Ameer Ali, of the Privy Council, who, upon our writing, has kindly suggested to the trustees of the London Mosque Fund that they should place at the disposal of Khwaja Kamal-ud-Din £100 a year to secure the permanency of these Friday prayer arrangements. We give Mr. Ameer Ali's letter below. Friday is the Sabbath of the Muslims, and a sermon from the pulpit is an essential element of the service. We have been requested to preserve some of the sermons already given on these occasions, and we propose to do so for the future. It is interesting to know that the service is usually concluded in English and Arabic *Dua* (prayer) respectively by Lord Headley and Qazi Haer-ud-Din Imam, of the Ottoman Embassy. Elsewhere§ our readers will find the *Dua* composed by his lordship for the Friday service.

* * * * *

† See page 463.

‡ Babbo Mohammud Ahmadi, of Ludiana, Punjab, India.

§ See page 434.

2 Cadogan Place, S.W.,
December 12, 1913.

Dear Khwaja Sahib,—I am in receipt of your letter of 7th inst., in which you draw my attention to the necessity for a permanent room in London for the performance of the Friday prayers, and ask for a yearly contribution from the London Mosque Fund to that end.

I am in entire accord with your idea, and shall be glad to recommend to my co-trustees to sanction a grant out of the income of the amount on deposit for the erection of a Mosque in London befitting the glory of Islam, to enable you to rent a proper place and to maintain it for the performance of the Friday Nimaz, until we are able to carry out our original project.

I propose to recommend the trustees of the London Mosque Fund to grant you £100 a year out of the income aforesaid for the renting and maintaining a room or place of the kind you suggest, subject to the conditions that you should furnish to the honorary treasurer of the fund a quarterly statement of accounts, with vouchers whenever possible, regarding the disbursements, and that should you return to India it will be open to the trustees to reconsider the subject.—

Yours sincerely,

AMEER ALI.

A NEW PRAYER.

By LORD HEADLEY.

(Especially written for all earnest followers of Islam.)

THE first portion of this prayer was read at our meeting at the Lindsey Hall on December 5; the concluding portion was offered up at the same place on December 12. In the composition I have earnestly tried to bring out our desire for increased powers of toleration, forgiveness and endurance, and begged God's assistance in driving away all fear of consequences, because I am convinced that FEAR is at the bottom of nearly all the troubles of life.

“With joy unspeakable I feel
Thy presence ever near.
I know that when I to Thee kneel
There is no thought of fear.

“For love and fear can never dwell
 Within a human breast,
 Since love is strong, and will expel
 All fear and bring sweet rest.

“Not rest as understood down here
 By human minds and laws,
 But everlasting labour fair
 Which struggles in Thy cause.

“Unselfish love brings glad rewards
 A million times more sweet
 Than any treasure earth affords,
 Or human beings meet.”*

There are many similar verses in the little book referred to ; it was written at times of very dreadful persecution and suffering, but I am thankful to say that my confidence in God's mercy never wavered for one moment, even in the times of direst distress, and I *never felt fear on one single occasion*. This is the prayer above referred to :—

O Almighty and Ever-present God, Thee alone do we look to. Thee alone do we adore and worship ; accept our loving offerings of praise and thanksgiving, and increase our power of understanding Thy infinite wisdom, Thy infinite love and Thy infinite compassion. Thou art our Creator and Thou knowest that since we love Thee we also hate and lothe the devil and his miserable devices to take our thoughts from Thee.

Dear Father of Heaven and God of the Universe, make us beneficent towards all those of our fellow-creatures who may not think of Thee as we ourselves do : May we show a spirit of toleration and may we beg of Thee to so direct the hearts of all our brethren in this world that they may appreciate our earnest desire to welcome them into that fold where the Shepherd, in Thy Almighty, Glorious, and Merciful Presence, is ever to be found.

May we, O God our Preserver and Comforter, endeavour to follow in the footsteps of Thy Holy Prophets, Moses, Christ, and Mahomet, and, from their teachings, may we learn humility and patience. We are now entering upon a new era in which we shall have to combat the demon of Atheism, born of intolerance and superstition, and the demon of idolatry and all that tends to obscure our view of Thee, O Blessed God our Father.

Give us courage to follow in the footsteps of Thy Prophet, the Divinely inspired Mahomet, whose memory, do Thou, O God, keep fresh and green in our hearts. May we emulate his sincerity and charity, and may we try to be like him in our desire to do

* “Thoughts for the Future.” By “A. W.” (Walter Scott Publishing Co., Felling-on-Tyne, Durham.)

justice to all mankind. May we never forget what our Lord Jesus Christ said of the Pharisees and Hypocrites, but, as Thou art All-Merciful, we implore Thee to forgive and change the hearts of those who are hostile to Islam, especially those who have wilfully misrepresented our Faith to the Western World. We pray for Thy Divine guidance, to Thee alone do we look. Thou art our Leader and Guide, our Ever-present Councillor and Protector. Islam is our only watchword, and we feel safe in Thy Almighty Arms.

Dear Father, Thou art very near—
We feel Thy presence everywhere—
In darkest night, in brightest day,
To show the path, direct the way.

AMEN.

*El Faroog.**Friday, December 5, 1913.*

O Almighty God may it please Thee, in Thy infinite power and love, to remove from our hearts all those feelings of fear which may stand in the way of our obvious duty to Thee. Give us fortitude to endure without a qualm all adverse criticism, and may we ever look with leniency and toleration on those who have not yet quite understood our creed. Do Thou, Almighty and loving Protector, give courage to the waverers to openly confess the all-conquering powers of Islam, and may their increased self-respect be a portion of their reward. Praise be to Thee, O God our Protector and Comforter.

AMEN.

*El Faroog.**Friday, December 12, 1913.*

JESUS:

A SON OF GOD OR THE SON OF GOD?

To the Editor "ISLAMIC REVIEW."

DEAR SIR,—If one who believes in the Cross can raise a voice in pages devoted to the Crescent, I may be allowed to remark that the words of the Prophet Mohammad quoted by your correspondent, Mr. Sadaruddin, in the October number of the *Islamic Review* are not intelligible to me—at least, in the light of what I read in the Bible. How can any prophet be as much a Son of God as Jesus, the begotten Son of God, and He was

called so by God Himself? Then He worked miracles, and had no earthly father.—Yours faithfully,

ANGELINA EDWARDS.

“ ISLAMIC REVIEW.”—We quote here the full text alluded to in the above letter:—

“Jesus was a mortal to all intents and purposes, and shared His origin in common with the other prophets. He was as much a Son of God as every prophet from Adam . . . down to Jesus Himself.”—The Prophet.

JESUS A SON OF GOD.

We are sorry we cannot agree with our fair reader, Miss Edwards. In our opinion the above quotation gives in a nutshell all that can honestly be believed of Jesus in the light of the Biblical record. That Jesus “was mortal to all intents and purposes” one cannot gainsay. He ate and drank, and was subject to all the physical consequences of eating and drinking. For this reason the Holy Quran says that Jesus ate and drank, and could not therefore be God. Like others, He also evinced human infirmities, and could not overcome various demands of Nature, and in this respect He was as much a son of man as other prophets. He, no doubt, was called “Son of God,” but He was also called “Son of Islam” (Matt. i. 1; ii. 19). To be called “Son of God” was not His exclusive acquisition. Every godly person was so called by the Israelites. The God of the house of Jesus used the same language: “Israel is my son, even my first born,” said God through Moses (Ex. iv. 22), so He called David and Solomon (Ps. lxxxix. 27; 1 Chron. xxii. 10). The Judges were called even “God” by David (Ps. lxxxii. 6), and fatherless children were given the consolation to take God as their father (Ps. lxxxvi. 5). If the Judges were the children of the Most High (Ps. lxxxv. 5), the wicked were also the same through rebellion (Ish. xxx. 1). With literature pregnant with such phraseology, under which God has been addressed as Heavenly Father by all Christians, one fails to understand how anyone can claim a special kind of Divinity for the Son of Mary simply because He was also called “Son of God.”

MIRACLES OF JESUS LIKE THOSE OF OTHERS.

In the case of a miracle He again is not a unique character. The bones of the dead prophet did what He did. A dead child was brought to life by Elisha (2 Kings iv. 36). “An exceeding great army” was raised by Ezekiel “in the midst of the valley, which was full of bones” (Ezekiel xxxvii). The soul of the dead child “came unto him by the words of Elijah” (I. Kings xvii. 23). Naaman was cured of leprosy by Elisha (2 Kings v.), and Jacob got his eyesight when Joseph put his

hand on his eyes (Genesis xlvi. 4, 30). Like the feeding of the 5,000 people with a few barley loaves and two fishes, as is reported of Jesus, "a handful of meal in a barrel and a little oil in a cruse" was increased by Elijah to feed a family for a full year (1 Kings xvii. 15). Elisha did the same wonder: The contents of a small pot of oil were evolved to fill all the vessels borrowed abroad of the neighbours (2 Kings iv. 2, 4). Jesus walked on the sea, but the elements also obeyed the orders of the other "Sons of God." Moses stretched out his hand over the sea and made it dry land, and the waters were divided (Exodus xxi. 14). The bearers of the Ark of the Lord, at the instance of Joshua, found the water of Jordan "cut off from the waters that come down from above," though it "overflowed all its banks all the time of harvest" (Joshua iii. 10, 16). Elijah took his mantle and wrapped together and smote the waters, and they were divided (2 Kings ii. 8). Besides, false prophets and the other sons of the Israelites could work miracles like Him, according to His own saying. The disciples of Christ with a grain of faith in them could work wonders.

JESUS NOT UNIQUE IN HIS BIRTH.

Adam was from God; Jesus had a mother, but Adam was without any parent. Besides, we read the same of Melchisedec. We quote here from St. Paul the following, and ask Miss Angelina Edwards to ponder over it, especially the words we give in italics:—

"Whither the forerunner is for us entered, even Jesus, *made an high priest for ever after the order of Melchisedec.*"—Hebrews vi. 20.

"For this Melchisedec, King of Salem, priest of the Most High God, who met Abraham . . . and blessed him. To whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace; *without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God.*"—Hebrews vii. 1-3.

Jesus, as St. Paul says, is only a priest after the order of Melchisedec, who was "made like unto the Son of God." Jesus had a mother, had descent, had beginning of day and end of life, but Melchisedec had none.



“THE GUILTY SINNER.”

THE question of how a “sinner” can be anything but “guilty,” or how a guilty person can be anything but a sinner, must be left for those ingenious persons who make a study of the solution of enigmas of the obviously simple class. There is a strong comic vein in my nature, and it is so strong at times that it leads to my annoying, whilst harmlessly amusing, my friends; and, in the spirit of comedy, I cannot resist the temptation of publishing the following letter from a gentleman I do not know, but who appears to know me. Another element of harmless mischief inducing me to give publicity to this epistle is the name of the writer, which is associated with many a good laugh innocently enjoyed at a music hall when smoking a good cigar. Before I run on too fluently, here is the letter:—

“December 6, 1913.

“To the Rt. Hon. Baron Headley.

“My Lord,—I trust your lordship will pardon my writing to you, but seeing your name in the paper as one who has become a convert to Islamism, I have prayed about it, and feel compelled to draw your attention to the main fact of religion, and it is this: You and I and everyone are sinners—God is Holy. Now, *how can you, a guilty sinner, be happy and at home with a Holy God?*

“Until this question is answered I do not see any reason or sense in entering into any other question—other questions only divert the mind from *the main issue*.

“If I can in any way help you to answer this question, so that you will know how you can be happy and at home with a Holy God, I shall only be too pleased.—With many prayers, yours very sincerely,

ARTHUR ROBERTS, M.D.

“P.S.—Kindly read through the Gospel of John *at one sitting* as you would any other book. Do this twelve times.”

To this remarkable letter I sent the following reply:—

“Ivy Lodge, St. Margarets-on-Thames,
Twickenham, December 20, 1913.

“Dear Sir,—I have only just received your letter of the 6th inst., which was sent to the wrong address.

“With regard to ‘guilty sinners,’ I must ask you to speak for yourself—if you are one such

unfortunate, and associate with others like yourself, pray allow me to inform you that I am *not* particularly guilty, and I don't like being with 'guilty sinners' at any time—I avoid them carefully.

" My faith in my dear and merciful Creator is so boundless that I hardly like to speak of it ; but I can assure you that I never take any step or perform the smallest duty of life without looking to God for aid and guidance. God is ever with me—Allah-o-Akbar—and He knows that I try hard to do my duty to Him and to all my fellow-creatures.

" I was not 'born in sin' ; I am not a 'child of wrath,' and my father and mother did no sin in bringing me into the world.

" I have often read all the Gospels, but cannot now promise—even to please you—to read the Gospel of St. John twelve times at one sitting, as I am a busy man.—Faithfully yours,

" HEADLEY.

" To Arthur Roberts, Esq., M.D., Harrogate."

If Mr. Arthur Roberts only knew how happy I feel since I have shaken off even the last pretence of idolatry and superstition he would himself long to embrace Islam and understand the happiness and blessedness of being at one with God. He would then realise the absurdity of attempting to compare Almighty God with himself, and would know that prayers for direction in the right path are always answered by our Blessed and All-powerful Father in Heaven. Allah-o-Akbar.

HEADLEY.

A RULING INDIAN PRINCESS ON WOMAN IN ISLAM.

We take it as an honour of great magnitude to our humble pages to be able to reproduce the following. We are highly indebted to our Royal contributor for it—who is no less a personage than the present Ruler of Bhopal. It is copy of a letter from Her Highness to Miss de Selincourt, Head Mistress of Girls' High School, Allahabad, at 26 Belsize Grove, Hampstead, N.W., England. It deals with a subject of vital importance in Europe, as given above.

DEAR MADAM,—I have to thank you for your kind letter of August 20, and the papers you have enclosed with it. I have studied these papers with great interest. We certainly owe a heavy debt of gratitude to all those able and noble-spirited ladies of Europe who are so enthusiastically working for the

schemes which have the amelioration of the condition of their Eastern sisters for their object. I sincerely wish that these highly-commendable efforts will be crowned with unqualified success, which they so richly deserve. I am sorry that my engrossment with the affairs of State did not allow of my writing to you fully by the last mail. After a careful perusal of the papers I have received from you, I now venture to send you my thoughts on this subject in the hope that you would kindly lay them before the members of the committee for their consideration.

Before I proceed to express an opinion on this subject, I should like to tell you and other promoters of the scheme that the views which Miss Richardson has expressed about the status of women in Islam are not at all based on a sound and thorough knowledge of our religion and society. Mahomedanism seems to her on principle to create and conserve a deeper degradation for women and therefore for society than any other great religious system, and she does not wonder that many of Mahomedan women grow to be "deceitful, malicious, degraded, wicked." I cannot but think that such a wholesale condemnation of Muslim women is most unjustifiable. I am by religion a Mohamedan, and am rather well acquainted with the principles of my faith ; and I know that Islam has laid down no precept, no formula, no obligation which could render the position of the tender sex in any way derogatory. On the contrary, the Mahomedan religion has accorded a just and fair position to women to which they are in every way entitled. Islam not only lifted up womankind from the depths of degradation to which it had sunk in pre-Islamic days, but it also granted women a distinct legal status to which no religion in the world can afford a parallel. Islam disallowed the cruel treatment meted out to women before the advent of the Great Prophet, who enjoined his followers to treat the female sex with respect. And does not the Koran say, "Woman is the ornament of man, and man that of woman." The Prophet's teaching established perfect equality of the sexes, and I can say without the slightest fear of contradiction that Islam has laid down the best possible rules for the intellectual and social advancement of women. It enjoins the highest consideration and respect for women, and I wish the women of Europe knew Arabic and could study the Koran at first hand—a study that would dispel many misunderstandings. Mohamadán writers and unbiased European scho'ars have discussed this question very ably, and a perusal of their writings is bound to lead one to the conclusion that Islam has done for women what no other religion has done. As a matter of fact, all the incorrect accusations against our religion that have obtained currency are due to colossal ignorance of the teachings of the Holy Prophet (hallowed be his name!). The history of Islam is full of innumerable instances of the high culture and refinement to which Mahomedan

women attained under no other encouragement than that of their holy faith. These women are well-versed in law, theology, and fine arts, and have left behind them such noble records of acts of righteousness and bravery as are not to be found in the history of every other nation. They read impressive sermons from the pulpit ; they gave lectures on theology in the college halls ; in the politics of the country they played a prominent part ; and without resorting to the tactics of militant suffragettes they influenced the administration and the public policy of the country for good by words of sound advice. On the field of battle Muslim women have nursed the sick and the wounded, have encouraged soldiers to uphold their nation's honour, and you may be aware that they have gallantly fought in many an action side by side with men.

Such were the qualities which the Muslim women developed shortly after the appearance of him who is not yet fully known to our Western sisters. We are all exceedingly grateful to you for your sincere sympathy for us, but we also beg of you not to prescribe remedies for the present circumstances of deterioration and decay while you have not yet studied the ethics of our religion, and are even ignorant of the fundamental principles of our faith. It may be that Muslim women have in some places sunk to the low depths described by Miss Richardson, but it is the majority that counts, and it is the real religion which will eventually prove our salvation, and not the kind of religion that is probably followed in some quarters known to Miss Richardson. The bad habits which, according to Miss Richardson, some Muslim women have acquired are the result of national degeneration and decay. When a nation is on the downward path deterioration is bound to set in in some quarters, and the injunctions of religion are apt to be neglected. But it is the real religion that has Divine recommendation and powerful force for all real Mussalmans. I cannot do better than request my Western sisters to study the Koran itself—the fountain-head of our faith—and the writings of eminent Mussalman writers on this subject.

Chivalry, to the best of my knowledge, came to Europe from the East, and every writer on the history of the Middle Ages has said so. That our Western sisters should now think of the Oriental idea of womanhood so contemptuously is to me nothing but a bitter irony of fate.

I now turn to the real object of my addressing this letter to you. While considering over the question of female education in India, we should first of all take stock of the efforts that have hitherto been made in this connection. We should remember that the duty of promoting the progress of education has always been performed efficiently and well by the Government of this country. The Government has established universities at all important centres ; but it is men who have chiefly benefited by these universities, while women have remained in the back-

ground. Under the Mahomedan rulers of India the girls of good families were educated privately under the care of the elderly ladies of the household, and this arrangement had very good results and suited those times. The times have changed, and now the girls need to be educated in very large numbers. The question of female education has now become one of very great importance, and earnest and systematic endeavours will have to be made to establish an extensive system in India for this purpose. To my mind a slavish imitation of Western institutions would not be conducive to our best interests. In Oriental countries the education of women should be conducted on a different principle to that of the West, for here the parda system imposes certain limitations.

To attain to the best ideal of education in this respect, the first and foremost thing is to prescribe a good course of study while suitable text books should be compiled in Indian languages. Training colleges should be opened in central places where women teachers would be trained. Scholarships should be given for this purpose and women of respectable families encouraged to qualify themselves for this profession. In my opinion, the system of examinations as followed in Indian universities will not have the happiest of results in the case of girl students. The girls' schools that I have established in Bhopal are doing good work, and there is never any difficulty in getting girls of good families to attend the schools regularly. A girls' school is working very satisfactorily at Aligarh also, and there are many more girls' schools and colleges in India where parda arrangements are made and suitable education given. The most important thing is to keep parda requirements in view, and I hope that our Western sisters will not lose sight of this great necessity.

Believe me, dear Madam, that I am second to none in my keenness for the progress of education in India, and whatever help I can render in this connection will always be cheerfully given.

Wishing you every success in the great task that you have set yourself.—Believe me, yours sincerely,

(Signed) SULTAN JAHAN OF BHOPAL.

ISLAMIC REVIEW.—The above is too eloquent to demand any comment from us. Her Highness makes mention only of a simple truth when she says that no religion other than Islam ever tried to ameliorate female conditions. But we go further, and defy every challenge against it, when we claim for our Holy Prophet the unique honour of being the ONLY VINDICATOR OF WOMAN'S RIGHTS in the whole world. No polity of any civilised nation, leave religion alone, comes even near to what Islam gives to the fair sex. Female degradation in the West begins with its evangelisation, and the history of the Church bears this

out. With beliefs in *Sin by Inheritance*, the daughter of Eve, an instrument in the hand of the arch-fiend, as believed by the Church, cannot claim respect in the eye of the sons of Adam, who come to eternal perdition through our first mother. Miss Richardson may be excused if she brands her Muslim sister with a deceitful nature. But we differ with her Royal Highness the Begum of Bhopal when we say that it is not only ignorance, but self-deception under which Miss Richardson labours in libelling female Muslims. She cannot claim any personal knowledge on the subject. She gleaned some thing from the writings of that pious band of story tellers—a disgrace to humanity as well as to Christianity—with whom ends sanctify even the foulest means. In order to rob the pockets of their innocent constituents in the West who supply them with funds, their pious ingenuity is always at the tip of their convenient tongue. Being ashamed to reveal their own brand of religion, their method of preaching Christianity is to blackguard other religions. No wonder if their mission is an absolute failure in the East, and they have stooped to most ignoble means to further their trade under the garb of religion. The public Press in India has just given an account of a shameful missionary abduction, recently brought to light, under which a young married woman disappeared some five years ago from the house of her husband at Bangalore, under the persuasion of a missionary lady doctor. She was removed from place to place to defy search after her. But on the night of the 15th of last October she managed to leave the Zenana Mission Hospital at Karnal, Punjab, India, and appeared before the district magistrate to relate her deplorable story.

ANOTHER "MARE'S NEST."

THE REV. ST. CLAIR TISDALL is a standing example of the Christian propagandist, of the Salvation Army and Plymouth Brethren type, out-and-out believers in the Divinity of Jesus, and in the actuality of the Virgin-birth, the Crucifixion, the Resurrection and related phenomena. The statement that those myths are myths and that they are paralleled in the cults which preceded Christianity drives him to hysterics. The writers thereof are stigmatised as "ignorant," "imaginative," "unreliable," "credulous," and "not honest." Their works are described as "unreliable," "of no authority," "marked by ignorance and prurience," "ignorant blunders and dishonest pretences." The underlying insinuation always is that they are men of no scholarship, leaving it to be inferred that all the scholarship has been concentrated in the head of Mr. Tisdall and the few whose opinions correspond with his own.

Artistic phrasing such as the above running over eight pages of *The Moslem World* may beautify the composition and give grace and elegance to the paragraphs they adorn, and inculcate morals into the reader thereof, but they certainly do not constitute scientific criticism of the various theses expressed by the writers, and, what is worse, they are not true. To apply such terms to some of the works and authors mentioned, be it whatever name you care to give it, is certainly not scholarship nor ethics. It never seems to occur to some men that there is a possibility of an opponent being as honest as themselves. A reader is sometimes driven to the conclusion that those men are in the habit of judging others by themselves.

Men like Mr. Tisdall do not seem capable of meeting Hierologists on their principal theses, and therefore ignore them; but, fixing on what they consider errors of detail, attempt by mere bluster to discredit their opponents. In the end the supposed errors are often found to be more reliable than their assertions.

The above splendid collection of invectives occur in an article by the Rev. St. Clair Tisdall in *The Moslem World*, Vol. 4. No. 3, p. 407—15. The article appears to be a criticism of a book called "Al 'Aqâidu 'l Wathanîyyah fi'd Diyânatî 'n Nasrâniyyah" (the Heathen Doctrines in the Christian Religion), written by a Mr. Muhammad Zâhiru 't Tanir. The claim of the critic appears to be that the work is a mass of errors, and that there are no heathen doctrines in the Christian religion. I have not Mr. Tanir's book, and can say nothing of any errors it may contain, but if it contains as many errors per page, and shows as little knowledge of comparative hierology as Mr. Tisdall's article, it must be a sorry piece of literature indeed. Mr. Tisdall's article is, to use his own words, "generally amazing and sometimes amusing." If Mr. Tanir's principal thesis is clear from the title, as he says, and is "that nearly every tenet of the Christian faith is derived from the religions of the heathen," then Mr. Tanir is correct, independent of any errors of detail that may be found in his text. He has with him all the leaders in the science of hierology—men like Tiele, Cox, Robertson Smith, Jevons, Muller, Weber, Senart, Fraser, Robertson, and Drews, and others. I am speaking not of agreement as regards detail, but as regards the general thesis.

The leading points in the article deal with the Crucifixion and Virgin-birth; the Trinity and Dove are also mentioned. Let us take them in the order of their appearance.

Godfrey Higgins, in his work published in 1832, unwittingly went astray by adopting the view that in the ancient legend Krishna was crucified. He was possibly misled by Moor. As known at present the nearest approach we have to such a suggestion is in the legend that the God was buried at the meeting point of three rivers—which would form a cross, and in the story of Yasoda binding the child Krishna to a tree or to two trees. (Balfour's "Ind. Cycl.", art. "Krishna.")

That there was a crucifixion myth in India appears evident.

The Jesuit Andrade, writing from Tibet in 1626, testifies to such ; also to a belief in a Triune God. In 1772 the Jesuit Giorgi declares that it was customary in the month of August, both in Tibet and Nepal, to raise in honour of the God Indra, "*Cruces amictas abronto.*" In his sketches from Nepal, in 1880, H. A. Oldfield states that in the Indra festival "figures of Indra, with outstretched arms, are erected all about the city." It is evident we have here a remnant of an earlier ritualism on crucifixion lines. Krishna supplanted Indra, and many of the myths of the latter attached themselves by way of borrowing and absorption to the later cult. We have also the annual sacrifice of a human victim by the Konds to account for. The religio-ethical rite varied slightly in the different tribes, but the special features, as given by Major Macpherson and Major-General Campbell, may be summed up as follows : The victim was either "voluntary" or "bought with a price," and he died "for all mankind." By way of symbolism, we have the stupefying or laming of the victim, the anointing and the sanctification of the oil, the deification of the victim, and a certain propensity to the symbol of the Cross. With the above legends and practice before us, and in face of a doubt if we are yet acquainted with all the relative facts concerning the early worship of Krishna, no mythologist of any calibre would dogmatically assert that there was not an early legend telling of a crucified Krishna. Prof. Drews, in his "Witnesses," appears to suggest a quasi-crucifixion.

Leaving that myth aside there are numerous other parallels. The principal being, the virgin-birth, the flight of the parents on the night of his birth, the massacre of the innocents, his life among shepherds. Those legends are old. They occur in India in pre-historic times, and also form part of the legends of other early cults—such as Lao Tze and Confucius in China ; Cyrus, Mithra, Zoroaster, and others in Central Asia, and in various forms in Egypt, while there is a close connexion with the Buddhist. According to Robertson, the Buddhist must have borrowed from the Krishna. The whole subject will be found analysed and ably dealt with in that writer's "Christianity and Mythology." I am sorry I cannot quote his conclusions as my copy of that book is now on loan—of all people to a clergyman. However, I think my opinions here given will be found in general agreement with him.

Mr. Tisdall's quotation from the "Vishnu Purâna," that Krishna was slain by an arrow from the bow of a hunter Jara entering his foot, is a parallel of the Greek myth of Achilles. It is noteworthy that in the "Bhagavat Purâna" the slayer is a forester Bhil. Did the Indian borrow from the Greek or *vice versa*, or are they both derived from an earlier ?

The statement that the sixth century B.C. is far too early for the appearance of the Mahabharatta in written form is correct ;

but scholars are agreed that even late documents contain early legends, so the question at issue is not affected. Patanjali's work establishes enough evidence to show that the main legends were current long before the second century B.C.. What follows, I am sorry to say, is enough to reduce every Hierologist on the earth to either laughter or tears, according to temperament. Let me quote :—

“ The ‘Vishnu Purâna’ informs us that Krishna was the *eight* child of Devaki and *her husband* Vasudeva. So much for the Virgin-birth in this instance.”

The writer cannot mean that because the mother of Krishna was the wife of Vasudeva he cannot be virgin-born, he would in such a case cut the feet from the virgin-birth of Jesus, whose mother, Mary, was the wife of Joseph. He must therefore mean that Krishna could not be virgin-born because he was the *eight* child of his mother? If that is what he does mean, then on his own showing every first-born child would be virgin-born, and his later assertion—*i.e.*, “ that no religion, except the Christian, holds such a tenet,” is of no value. Such a method reduces the whole question to absurdity—a school-boy would have seen the fallacy. A mythologist would have known that the determining factor was not whether Krishna was the eighth child or the eightieth child, but that it was the super-natural aspect of the birth—the impregnation of the mother by the God, without the interference of the human element. This might have been evident to the writer from his further statement :—

“ It (‘the Vishnu Purana’) states that ‘a portion’ of Vishnu ‘descended on the earth’ to become Krishna; and explains this by saying : ‘The supreme deity (*i.e.*, Vishnu) plucked off two hairs, one white and one black,’ and said to the Celestials, ‘These my hairs shall go down upon earth, and shall relieve her of the burden of her distress. . . . This my black hair shall become the eighth conception of the goddess-like Devakî, wife of Vasudeva, and shall destroy Kañsa, who is the demon Kâlanemi.’”

We have always to remember in such cases that we are dealing with what purports to be the Divine, with the God or Gods, the child being in the terms of the case an incarnation.

In Finnish mythology the white-bosomed virgin Mariatta becomes pregnant by contact with a mountain berry, and takes refuge in a *stable*, where her child is born. In Græco-Roman mythology the Earth (goddess) was the virgin mother *par excellence*, generating without passion. Juno (Hera) was fabled to become anew a virgin each year: she brought forth Vulcan by smelling a plant. Jupiter descended into the lap of Danae

in a shower of gold, and she brought forth Perseus. Huitzilopochtli is born of a virgin mother, Coatlicue, who is impregnated by being touched by a ball of bright-coloured feathers, that being the literal meaning of the God's name.

Following the quotation given, Mr. Tisdall continues as follows :—

“ How clever it was for the Evangelists to evolve from this rubbish, *written centuries after their death*, the sublime Gospel narrative, and how credulous unbelievers are to accept such a theory ! ”

Such a statement could only be made by a man who either does not understand the subject or is anxious to discredit his opponent at any cost. The mental attitude which accepts unreservedly as unique and historical the New Testament and rejects a parallel narrative in another cult as “ rubbish ” is not one to be cultivated or held up as an example. Both myths are on the same culture level. The myths of the one are developments of similar culture stages to the myths of the other. The Christus cult and the Krishna cult, with their mass of legends, are only explainable as developments from earlier cults containing the primary elements of the legends. The writer here runs counter to even the leading Biblical exponents of his own Church. No scholar now believes that the “ Evangelists ” wrote the Gospels. (See “ Ency. Biblica.”) The credulity is on his side, not that of unbelievers. If the “ Evangelists ” wrote the Gospels, he has only to prove it : it is his place to do so.

The statement that the birth legend of Krishna was first reduced to writing “ centuries after their death ” is an exaggeration, and is not supported even by Prof. Weber, the most conservative of the investigators of the first rank. Even though it were true, it would not alter the fact that the myth is ancient. Besides, no scholar maintains that the Christian legend was borrowed direct from that of Krishna, although there is a feeling that the Buddhist influenced it. Both the Krishna and the Christian contain elements of the Cyrus legend, which in point of time preceded both.

Speaking of the virgin-birth of Buddha, Mr. Tisdall writes :—

“ The fact is that the Buddhists have never believed in the virgin-birth of Buddha. No religion except the Christian does hold such a tenet.”

Such assertions merely raise the issue of whether it is the writer's scholarship or ethics or both that is at fault. Neither he nor anyone else can know what the early Buddhists believed save from the legends incorporated in the cult. The legend is there and has to be accounted for. What explanation is there of its rise and its survival if no one believed in it ? According to Senart and Prof. Kern, the birth legends quadrate in large measure with those of Krishna and with many in the Veda. We have the testimony of Jerome that the Hindus in the fourth

century were known to teach that their Buddha was born of a virgin : a proof the legend was early. Prof. Tiele points out that if there was borrowing by the Indians, they could easily have borrowed from Egypt before Christianity was heard of.

In his remarks on the "Trinity in Unity," I am not sure what Mr. Tisdall means by the phrase. Is it a quibble ? The word Trinity implies a Unity—a unity of Three ; without union there can be no Trinity. He also appears to assert there is no Trinity in the Hindu Pantheon. I simply allow the following from other writers to speak :—

" You have at the summit the great Triad—Brahma, Vishnu, and Siva—with their consorts, the deities who create and uphold the visible universe." (Sir A. Lyall's art., " Hinduism," " Rel. Sys. of World.")

" The triple lines of the *trifala* are not without significance, being emblematic of the three gods of the Hindu Triad." (J. C. Oman, " Mys. Ascet. Saints of India.")

The parallels do not end with Hinduism, there are others of more importance :—

" The conception of a Divine Trinity is of unknown antiquity ; it flourished in Mesopotamia, in Hindustan, in the Platonic philosophy, in Egypt, long before Christianity."—(Robertson, " Pagan Christs," p. 295, 2nd edit.)

So far as ritualism is concerned, in regard to the symbol of the Dove, I have found no clear proof of its connexion with Siva, but there is with Agni—God of Fire. The Dove was the symbol of fire or the Holy Spirit or wind or breath in many religions of antiquity, and was sacred to a great number of the Greek and Roman Goddesses—Juno, Cybele, and Venus. Christianity did not require to go out of Palestine to find the conception, it was current among the Samaritans. The main borrowings came from Mithraism. The divine rites of sacrifice, communion, and resurrection were Mithraic before they were Christian. The bishop put on the mitre and red military boots of the devotees of the Sun God. The Logos, the Holy Spirit, and the Trinity were part of the cult, or others which combined with it (see Robertson, as cited for those and further). It is scarcely worth while multiplying parallels.

Mr. Tisdall's article is a striking example of what strong partisanship can do in the way of upsetting reason and ethics. Probably the worst of all is his remarks on the author of " The Churches and Modern Thought." He says that Mr. Howard Nash has proved that the author in the above work

" has done just the same thing [as Mr. Lanir], even more dishonestly, by borrowing from Doane's

book without any acknowledgment. But while we grieve that an Englishman should have disgraced the character of English anti-Christian literature in such a way, we are none the less compelled to condemn Mr. Lanir for following such a bad example of unscrupulous conduct."

In the first place this statement is not accurate. In the second his statement is equal to asserting that Mr. Lanir knew of the assumed "unscrupulous conduct." That, in itself, is enough to show that the statement is inaccurate and that the writer knew it. The author of "The Churches and Modern Thought" does not quote from Doane, although indebted to him as well as other investigators for information, this he acknowledges in his notes to Chapter IV. He says:—

"To those willing to be instructed I suggest a perusal of Doane's 'Bible Myths and Their Parallels in Other Religions.' . . . The few inaccuracies occurring in it are of a trivial nature. . . . I may add that I found this work of considerable assistance at the commencement of my study of comparative mythology."

It can be left to all impartial readers to judge for themselves who is the more reliable—the cultured and methodical investigations and courteous language of the Rationalist writer, or the unmethodical writing and discourteous language of the Christian missionary, lavish only with invective and personal in its every utterance. Christianity is not to be congratulated on the scholarship or the culture of her champion.

JOHN PARKINSON.

ON FOR ISLAM.

THE old year o'er us now has passed,
Its memories we retain;
They will in joy or sorrow's path
Through life with us remain,
In links that shall enduring stand,
As years alternate reign.

The Old was good, the New I trust
Still fairer forms display,
And stronger bonds of Friendship weave
As day succeeds to day.
While Brotherhood supports each step
And Honour points the way.

As I write those lines the year 1913 of the common era is still with us, and has a good many days of its course to run.

By the time they appear for your inspection and criticism or appreciation 1913 will have finished its race, the earth will have made another circle of the sun, and 1914 will be with us, according to the reckoning of time in Christendom.

On such an occasion it is the general practice to offer congratulations and to wish future health, prosperity, and happiness to all. The practice is older than Christianity and is a link with a remote past, connecting us with still older systems of thought and the practice of earlier creeds. Since the art of printing was introduced it has been gradually elaborated and extended. The end of the year is also taken to be the best period at which to take a general view backwards along the road travelled, so as to make a survey of the work done and sum up our labours, the ideals accomplished and the ideals still in progress, to think out new pathways for the coming year, and to make fresh resolutions.

Being only human, mistakes we are almost certain to have made ; also failed to attain some ideals striven for and longed for. Our victories and successes, if they are clear to us, ought to give us new enthusiasm and imbue us with a higher hope and a brighter promise for the future. Our mistakes, if we can find and amend them, will be surety for greater victories yet to come. A victory of intellect over intellect is a greater victory than of sword over sword : the one is eternal, the other temporal.

For years the Muslims, especially those in India, recognised that the institution of a periodical in Britain advocating their views and putting their aims and aspirations clearly before the public was an absolute necessity if they wished to obtain justice and a hearing ; also that the religion of Islam might be declared in all its purity, and misrepresentation exposed and overthrown. Misrepresentation there was, not of one generation or of two, but of many ; it had permeated the whole mass of the people. The priests and missionaries of Christendom did their work well, at least in their own interests, although many of them may have acted through ignorance and from high motives.

THE TIDE IS ON THE TURN.

Islam is finding—let us hope, has found—bedrock at last in London, the chief city of the West. While others thought, one man, our brother, Kamal-ud-Din, acted. Taking the yoke upon himself, in the interest of the Faith, he left his practice in his native land and came to England, resolved to do his utmost to combat the attacks made on Islam, and endeavour to spread a true knowledge of the religion among the peoples of the West.

One of his first actions was the launching of *Muslim India*. Readers of that Magazine will be able to estimate for themselves the good work done by it in the propagation of Muslim views and of Islamic teaching and belief. For years the Christian missionaries and clergymen have had things practically their own way as far as Islam was concerned. They have

boasted loud and long of having arrested its progress in various parts of the world. They have now a sterner work before them: the arrest of Islam in England. No one man against the missionary organisation in Britain—backed up, as it is, by a large revenue—can for a long period maintain the fight successfully without support; he is bound to become exhausted, financially, physically, and mentally. He must have help of all three kinds. Such support must come from the Muslims.

United Islam, this is your cause, will you fail when victory is in sight?

Muslim India does not advocate the opinions of one man, one tribe, one nation, race or sect. In its pages Sunni, Thia, Ahmadi and Sennusi, and all others, meet on the same platform for one cause in a common brotherhood, bound by a single aim.

IT STANDS FOR ISLAM.

The green banner of the Faith floats over one and all, united by the same evangel, and imbued with the same spirit, and inspired by the same faith, fired with the same zeal.

Too oft opposed have Muslims stood,
Not side by side as Muslims should.
From this time henceforth, hand in hand,
For Islam's cause ye Muslims stand.

One among many, alone in a strange land where the opposition is strong and methodical, and where habit and prejudice reigns, this new "Helper" of the cause requires, and his work commands, your instant adherence and earnest support. The call has come.

"BE YE STEADFAST IN THE FAITH."

It is your duty, will you obey it? "What can we do to help?" I hear you ask. Buy *Muslim India*, show it to your friends, and ask them to go and do likewise. If you can afford it, buy more copies and circulate them broadcast. The help of 10,000 subscribers would mean initial success and give an impetus that would carry it still further. How do you expect Christians to buy and read the Magazine if Muslims will not do so? Our paper—aye, your paper—cannot live without subscribers, and many of them. The appointed hour has come, the time for action is now. Do not delay. Cast aside all lethargy and indifference, and buckle on the armour of Islam. So may the world know you still as Muslims.

"As steadfast in the faith as when in Islam's pristine years,
Ali, Hamza and Obeida met the brunt of Meccan spears,
When the victory of Beder scattered on the winds afar
All the broken lance and banners of the House of Abd-al-Dar."

I do not know how many subscribers our brother has obtained, but I am sure there are thousands of Muslims conversant with

English who have not yet bought copies and ordered them to be forwarded regularly. Let them do so at once. I wish to see the magazine in such a position financially that the editor will be able to publish editions in Arabic, Urdu, and possibly later other Muslim languages, so that the circulation may be increased, all Islam brought into touch, and thousands, aye millions, enthused and interested and strengthened.

“The total receipts of the British & Foreign Bible Society last year amounted to £267,667, and the total expenditure to £269,311. Legacies brought in £72,744, and the returns from sales produced £95,271.”

Such facts as given in the above quotation will, in small measure, enable you to estimate the power and organisation of the body against which our brother, Kamal-ud-Din, is, almost single-handed, waging war on behalf of your interests and of Islam. Is it too much, therefore, that I should appeal to you, brethren, to stand by him, even as the refugees (Muhájirún) and helpers (Ansár) stood by a greater than he.

“O, my uncle, should the sun descend upon my right hand and the moon on my left to fight against me; and should the alternative be presented to me of renouncing my mission, or of perishing in accomplishing it, I would not waver from my purpose.”

That was an example. With such before you, you dare not fail. The flag of Islam has been planted in the heart of England, keep it there. If this opportunity is allowed to pass through negligence on your part, future generations of Muslims will look back on the present generation with disdain. Do not earn their scorn: be men worthy of the sons ye hope to leave; pass them on a heritage they will be proud of, even as your fathers passed on to you a deathless fame, both in literature, art, science and politics, and in the wider issues between nation and nation and empire and empire. In every field of learning and action there will be differences of opinion; it cannot be otherwise. When the Faith is in danger, or requires help, do not be divided.

STRIVE EARNESTLY FOR THE RIGHT.

Let your actions be as one when Islam calls. I do not want you to think alike on every point of thought and in every field of action; to do so would mean stagnation, mentally and materially. Bankruptcy of ideas in the individuals of a nation or a community means the stoppage of progress, and heralds the cessation, downfall and dissolution of the race. In spite of all that has been said by our opponents,

ISLAM HAS NEVER STOOD FOR STERILITY.

The very people who labour the point have plenty to say concerning the borrowing of the Muslims from the peoples they overthrew, and also concerning the rise and development of Muslim theology and jurisprudence. The great development which followed and accompanied Muslim supremacy in chemistry, astronomy, medicine, botany, agriculture, mathematics, history, poetry and art, under the patronage of the Khalifs and rulers when her power was supreme, and the encouragement given to scholars in every realm of thought, is enough to silence for ever the critics, and to demonstrate to the Muslims themselves, if such demonstration was needed, that Islam has always stood for the highest and noblest in all human activity, and that its survey is not narrow and bigoted, but universal and liberal. Be proud of, but do not talk too much of, the splendour and accomplishments of your fathers. Their achievements are only of value to you in so far as they stand for an example to stimulate you to an equal, if not a greater, activity, and lead you on to grander aims and holier aspirations. The emulation of their merits will be the measure of their and your success. Remember "the time is coming when it will be asked of you, not who and what your fathers were and what they did, but what deeds you yourselves have accomplished." That is the question : "What have each of us done to carry out our ideals and to perform our duty—our duty to the race?" When we have answered that question we have summed up our failures and our successes, and either justified or condemned ourselves. Will others come to the same finding?

Be with us, then, in our efforts for the cause, which to a Muslim should be the best of all causes and worthiest of support. Make the future prove itself worthy of the glories of the past, and a forerunner of a distant future still more glorious.

As-salam Aliekoum.

JOHN PARKINSON.

ISLAM.

The Religion of Humanity.

ISLAM is the name by which the religion preached by the Holy Prophet Muhammad, who appeared in Arabia about thirteen hundred years ago, is known, and it is the last of the great religions of the world. This religion is commonly known in the West as Muhammadanism, a name adopted in imitation of such names as Christianity and Buddhism, but it is quite unknown to the Muslims themselves. According to the Quran, the sacred Book of Islam, the religion of Islam is as wide in its

conception as humanity itself. It did not originate with the preaching of the Holy Prophet Muhammad, but it was as well the religion of the prophets that went before him. Islam was the religion of Adam, Noah, Abraham, Moses and Jesus: it was, in fact, the religion of every prophet of God who appeared in any part of the world. Nay, Islam is the religion of every human child that is born, according to the Holy Prophet, who, to be accurate, is not the originator, but the latest exponent of that Divine system. And, according to the Quran, Islam is the natural religion of man. "The nature made by Allah in which He has made all men—that is the right religion." (30: 29.) And since, according to the Quran, prophets were raised among different nations in different ages, and the religion of every true prophet was in its pristine purity no other than Islam, the scope of this religion, in the true sense of the word, extends as far back and is as wide as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Holy Prophet Muhammad; may peace and the blessings of God be upon him!

The Religion of Peace.

The name Islam was not adopted, as in the case of other religions, by those who professed it. This name is, on the other hand, expressly given to this religion in the Holy Quran. It says: "I have chosen for you Islam as a religion" (5: 5). And in another place: "Verily the religion with Allah is Islam." It is, moreover, a significant name; in fact, the word Islam indicates the very essence of the religious system known by that name. Its primary significance is the "making of peace," and the idea of "peace" is the dominant idea in Islam. A Muslim, according to the Holy Quran, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will who is the source of all purity, and goodness and peace with man implies the doing of good to fellow-man, and both these ideas are briefly but beautifully expressed in 2: 106, which says: "Yes, he who submits himself entirely to Allah, and he is the doer of good (to others)—these shall have no fear nor shall they grieve." That and that only is *salvation* according to the Holy Quran. And as the Muslim is at perfect peace, he enjoys peace of mind and contentment (16: 105). "Peace" is the greeting of one Muslim to another, and "Peace" shall also be the greeting of those in paradise, "And their greeting therein shall be peace" (10: 10). Nay, in the paradise which Islam depicts, no word shall be heard except "Peace, Peace," as the Holy Quran says: "They shall hear therein no vain words nor sinful discourse but they shall hear only the words 'Peace, Peace'" (56: 26). The "Author of Peace and Safety" is also a name

of God mentioned in the Holy Quran (59 : 23), and the goal to which Islam leads is the "Abode of Peace," as is said in 10 : 25, "And Allah invites to the Abode of Peace." Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields, and Islam is thus pre-eminently the "Religion of Peace."

The Distinctive Characteristic of Islam.

The great characteristic of Islam, then, is that it requires its followers to believe that all the great religions of the world that prevailed before it were revealed by God ; and thus Islam, as I have shown its very name indicates, laid down the basis of peace and harmony among the religions of the world. According to the Holy Quran, all religions have Divine revelation as the common basis from which they start. The great mission of Islam was not, however, to preach this truth only, which on account of the isolation from each other of the different nations of the earth had not been preached before, but also to correct the errors which had crept in on account of the length of time, to sift truth from error, to preach the truths which had not been preached before on account of the special circumstances of a society or the early stage of its development, and most important of all, to gather together in one Book the truths which were contained in any Divine revelation granted to any people for the guidance of man. Thus as a distinctive characteristic of its own, Islam claims to be the final and the most perfect expression of the will of God, as the Quran says : "Now I have made perfect for you your religion and completed upon you My blessings and chosen for you Islam as religion" (5 : 5). What it has in common with all religions is that it is a revealed religion like them, while it is distinguished from them in being the final and perfect revelation of God. Hence the Holy Prophet Muhammad (may peace and the blessings of God be upon him !) is called the "Seal of the Prophets," and the Holy Quran is spoken of as "Pure pages wherein are all the right scriptures" (38 : 2).

A Historical Religion.

I have said enough on the position of Islam among the religions of the world and the position of the Holy Quran among the sacred scriptures of the human race, but I wish to notice one more peculiarity of Islam by way of introduction. Islam is beyond all doubt a historical religion and its holy founder a historical personage. It is a fact which the hostile critic of Islam has to admit with its apologist. Every event of the Holy Prophet's life can be read in the light of history, and the Holy Quran, which is the source of all the spiritual, moral, and social laws of Islam, is, as has been truly remarked by Bosworth Smith, "a book absolutely unique in its origin, in its preservation . . . on the substantial authenticity of which no one has ever been able to cast a serious doubt." Even Muir

admits that "there is probably in the world no other work which has remained twelve centuries with so pure a text," and adds with Von Hammer "that we hold the Quran to be as surely Muhammad's word as the Muhammadans hold it to be the Word of God." Having a book of Divine revelation so safely preserved through centuries to guide him for his spiritual and moral welfare, and the example of such a great and noble Prophet whose varied experiences in life furnish the best rules of conduct in all the different phases of human life, a Muslim is sure that he has not rejected any truth which was ever revealed by God to any nation, and that he has not set at nought any good which was to be met with in the life of any good man. He thus not only believes in the truth of all Divine revelations and accepts the sacred leaders of all peoples, but also follows all the lasting and permanent truths contained in them by following the last and most comprehensive of them, and imitates all good men in all the good that is to be met with in their lives by taking for his model the most perfect exemplar, in whose case "there is the full light of day upon all that light can ever reach at all."*

The Fundamental Principles of Islam.

The main principles of Islam are given in the very beginning of the Holy Quran, which opens with the words : " This book, there is no doubt in it, is a guidance for those who are careful of their duties—those who believe in the unseen and keep up prayers and out of what we have given them they spend and those who believe in what has been revealed to you and what was revealed before you and of the life to come they are sure." This verse points out the essential principles which must be accepted by those who would follow the Holy Quran. In it we have three main points of belief and two main points of practice, or three theoretical and two practical ordinances. Before I take up these points separately, I think it necessary to point out, as is indicated in this verse, that in Islam mere belief counts for nothing if not carried into practice. " Those who believe and do good " is the ever recurring description of the righteous as given in the Quran. Right belief is the good seed which can only grow into a good tree if it receives nourishment from the soil in which it is placed. That nourishment is given by good deeds. Another point necessary to be borne in mind in connection with the five principles of belief and practice mentioned in the verses quoted above is that they are, in one form or other, universally accepted by the human race. The five principles as already indicated are a belief in God, the great unseen, in Divine revelation and in the life to come, and, on the practical side, prayer to God, which is the source from which springs the love of God, and charity in its broadest sense, indicating respectively the performance of our duties to God and the performance of

* Bosworth Smith's " Muhammad and Muhammadanism," page 15.

our duties to man and other[†] creatures of God. Now these five principles as the principles of belief and action are recognised by all nations of the earth, and these are the common principles on which all religions are based. In fact, these five fundamental principles of the holy religion of Islam are imprinted on human nature. For their acceptance in general, therefore no other ground is needed than their universal recognition by the human race and their being printed deep on the very nature of man. Now I take them separately as detailed in the Holy Quran.

Conception of God in Islam.

Of the three fundamental principles of belief, the first is a belief in God. The belief in a higher power than man, though not seen by him, can be traced back to remotest antiquity, to the earliest times to which history can take us, but different peoples in different ages and different countries have had different conceptions of the Divine Being. Islam in the first place preaches a God who is above all tribal deities and national gods. The God of Islam is not the God of a particular nation, so that He should look after their needs only, but He is described in the opening words of the Holy Quran to be the "Lord of the worlds," and thus, while widening the conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include all nations of the earth and thus widens the outlook of human sympathy. The unity of God is the great theme on which the Holy Quran has laid great stress. There is absolute unity in Divine nature; it admits of no participation or manifoldness. Unity is the key-note to the conception of the Divine Being in Islam. It denies all plurality of persons in Godhead and any participation of any being in the affairs of the world. His are the sublimest and most perfect attributes, but the attribute of mercy reigns over all. It is with the names *Ar-Rahmán* and *Ar-Rahím* that every chapter of the Holy Quran opens. Beneficent and Merciful convey to the English reader of the Holy Quran only a very imperfect idea of the deep and all-encompassing love and mercy of God which enfold all creation as indicated by the words *Ar-Rahmán* and *Ar-Rahím*—i.e., "My mercy comprehends all conceivable things," says the Holy Quran (7: 155). Hence the Messenger who preached this conception of the Divine Being is rightly called in the Holy Quran "a mercy to all the worlds" (21: 107). The great apostle of the unity of God could not conceive of a God who was not the author of all that

[†] The Holy Quran says: "There is no beast on earth nor bird which flies with its wings, but they are a people like you and to the Lord shall they return" (6: 38). And the Holy Prophet is reported to have said: "Surely there are rewards for our doing good to quadrupeds and giving them water to drink. There are rewards for benefiting every animal having a moist liver (i.e., every one alive)." And again, "Fear God in these dumb animals and ride them when they are fit to ride and get off them when they are tired."

existed. Such detraction from His power and knowledge would have given a death-blow to the very loftiness and sublimity of the conception of the Divine Being. Thus ends one of the shorter chapters of the Holy Quran : " He is Allah beside whom there is none who should be served, the Knower of the unseen and seen ; He is the Beneficent, the Merciful. He is Allah beside whom there is no God, the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Restorer of every loss, the Possessor of every greatness ; High is Allah above what they set up with Him. He is Allah, the Maker of all things, the Creator of all existence, the Fashioner of all images—His are the most excellent and beautiful attributes (that man could imagine) ; everything that exists in the heavens or in the earth declares His glory and His perfection, and He is the Mighty, the Wise " (59: 22—24). He is God, the all-Hearing, the all-Seeing, the Deliverer from every affliction, the Generous, the Gracious, the Forgiving, the Near-at-hand, who loves good and hates evil, who will take account of all human actions. Thus while Islam in common with other religions takes the existence of God for its basis, it differs from others in claiming absolute unity for the Divine Person, and in not placing any such limitation upon His power and knowledge as is involved in the idea of His not being the Creator of matter and soul or in His assumption of the form of a mortal human being. If the idea of the existence of God finds general acceptance among mankind, there is no reason why such a perfect and sublime conception of the Divine Being as is met with in Islam should be repugnant to anybody.

Unity.

Unity of God is, as I have said, the one great theme of the Holy Quran. The laws of nature which we find working in the universe, man's own nature, and the teachings of the prophets of yore are again and again appealed to as giving clear indications of the Unity of the Maker. Consider the creation of the innumerable heavenly bodies : are they not with their apparent diversities all subject to one and the same law ? Think over what you see in the earth itself, its organic and inorganic worlds, the plant and animal life, the solid earth, the seas and the rivers, the great mountains : is there not unity in all this diversity ? Think over your own nature, how your very colours and tongues differ from each other, yet in spite of all these differences are you not but a single people ? Look at the constant change which everything in this universe is undergoing, the making and unmaking, the creation and re-creation of all things, the course of which does not stop for a single instant : is there not a uniform law discernible in this ? If in fact you clearly observe uniformity in diversity in nature, do you not see therein a clear sign of the Unity of the Maker ? Then look to the incontestable evidence of human nature, how even when believing in the

plurality of gods, it recognises a unity in the very plurality and thus bears testimony to the oneness of God. Again turn over the pages of the sacred scriptures of any religion, search out the teachings of the great spiritual guides of all nations, they will all testify to the oneness of the Divine Being. In short, the laws of nature, the nature of man and the testimony of the righteous men of all ages all declare with one voice the Unity of God, and this is the cardinal doctrine of the spiritual teachings of the faith of Islam.

Divine Revelation.

The second fundamental principle of faith in the Islamic religion is a belief in the Divine revelation, not only a belief in the truth of the revealed Word of God as found in the Holy Quran, but a belief in the truth of Divine revelation in all ages and to all nations of the earth. Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations. Some religions consider revelation to have been granted to mankind only once; others look upon it as limited to a particular people; while others still close the door of revelation after a certain time. With the advent of Islam we find the same breadth of view introduced into the conception of Divine revelation as in the conception of the Divine Being. The Holy Quran recognises no limit of any kind to Divine revelation, neither in respect of time nor in respect of the nationality of the individual to whom it may be granted. It regards all people as having at one time or other received Divine revelation, and it announces the door of it to be open now or in the future in the same manner as it was open in the past. Without the assistance of revelation from God no people could have ever attained to communion with God, and hence it was necessary that Almighty God, who being the Lord of the whole world supplied all men with their physical necessities, should have also brought to them His spiritual blessings. In this case too, Islam, while sharing with other faiths the belief in the fact of Divine revelation, refuses to acknowledge the existence of any limitation as regards time or place.

There is also another aspect of the Islamic belief in Divine revelation in which it differs from some other religions of the world. It refuses to acknowledge the incarnation of the Divine Being. That the highest aim of religion is communion with God is a fact universally recognised. According to the Holy faith of Islam, this communion is not attained by bringing down God to man in the sense of incarnation, but by man rising gradually towards God by spiritual progress and the purification of his life from all sensual desires and low motives. The perfect one who reveals the face of God to the world is not the Divine Being in human form, but the human being whose person has become a manifestation of the Divine attributes by his own personality having been consumed in the fire of the love of God.

His example serves as an incentive and is a model for others to follow. He shows by his example how a mere mortal can attain to communion with God. Hence the broad principle of Islam that no one is precluded from attaining communion with God and from being fed from the source of Divine revelation, and that anyone can attain it by following the Holy Word of God as revealed in the Holy Quran.

The Life after Death.

Belief in a future life, in one form or another, is also common to all religions of the world, and it is the third fundamental article of a Muslim's faith. The mystery of the life after death has, however, nowhere been solved so clearly as in Islam. The idea of a life after death was so obscure as late as the appearance of the Jewish religion that not only is not much of it found in the Old Testament, but an important Jewish sect actually denied any such state of existence. This fact was, however, due to much light not having been thrown upon it in earlier revelations. The belief in transmigration was also due to the undeveloped mind of man mistaking spiritual realities for physical facts. In Islam the idea reached its perfection as did other important fundamental principles of religion. This statement may appear an exaggeration to those who have been taught to look for nothing but sensuality in Islam ; but the several points established by the Holy Quran with regard to a future life, while nothing about them is said in the sacred books of other religions, bear ample testimony to its truth. Belief in a future life implies the accountability of man in another life for actions done in this life. The belief is no doubt a most valuable basis for the moral elevation of the world if properly understood. The following points are particularly laid stress on by the Holy Quran.

Life after Death is only a Continuation of the Life below.

(1.) The gulf that is generally interposed between this life and the life after death is the great obstacle in the solution of the mystery of the hereafter. Islam makes that gulf disappear altogether : it makes the next life as only a continuation of the present life. On this point the Holy Quran is explicit. It says : "We have in this very life bound the consequences of a man's deeds about his neck, and these hidden consequences we will bring to light on the day of resurrection in the form of a book wide open" (17: 14). And again it says : "He who is blind in this life shall also be blind in the next life—nay he shall be straying farther off from the path" (17: 74). And elsewhere we have : "O soul at rest ! return to your Lord, He being pleased with you and you pleased with Him ; so enter among My servants and enter into My paradise" (79: 27). The first of these three verses makes it clear that the great facts which shall be brought to light on the day of resurrection shall not be

anything new, but only a manifestation of what is hidden from the physical eye here. The life after death is, therefore, not a new life, but only a continuance of this life, bringing its hidden realities into light. The two other quotations show that a hellish and heavenly life both begin in this world. The blindness of the next life is hell surely, but according to the verse quoted, only those who are blind here shall be blind hereafter, thus making it clear that the spiritual blindness of this life is the real hell, and from here it is taken to the next life. Similarly it is the soul that has found perfect peace and rest that is made to enter into paradise at death, thus showing that the paradise of the next life is only a continuation of the peace and rest which a man enjoys spiritually in this life. Thus it is clear that, according to the Holy Quran, the next life is a continuation of this, and death is not an interruption but a connecting link, a door that opens out the hidden realities of this life.

State after Death is an Image of the Spiritual State in this Life.

2. Nowhere but in Islam has the most significant truth with regard to the next life been brought to light. No attempt at all has been made in any religion but Islam to unveil the secrets of the hereafter. No doubt in the Christian teaching the corporeal and the spiritual are melted together, the weeping and wailing and gnashing of teeth and the quenchless fire as the punishment of the wicked are spoken of in the same breath with the kingdom of heaven, the treasure in heaven and the life eternal as the reward of the righteous, but there is no clear indication as to the sources of the one or the other. The Holy Quran, on the other hand, makes it clear that the state after death is a complete representation, a full and clear image, of our spiritual state in this life. Here the good or bad conditions of the deeds or beliefs of a man are latent within him, and their poison or panacea casts its influence upon him only secretly, but in the life to come they shall become manifest and clear as daylight. The shape which our deeds and their consequences assume in this very life is not visible to the eye of man in this life, but in the next life it will be unrolled and laid open before him in all its clearness. The pleasures and pains of the next life therefore, though spiritual in reality, will not be hidden from the ordinary eye as spiritual facts are in this life. It is for this reason that while on the one hand the blessings of the next life are mentioned by physical names as an evidence of their clear representation to the eye, they are on the other hand spoken of as things which "the eye has not seen, nor has ear heard, nor has it entered into the heart of man to conceive of them." This description of the blessings of the next life is really an explanation given by the Holy Prophet himself of the verse of the Quran which says: "No soul knows the blessings and joys which have been kept secret for it." (32: 17).

The following verse of the Holy Quran, which may ordinarily be misunderstood, is far from describing the heavenly blessings as being identical with the things of this world. It runs thus : " Bear glad tidings to those who believe and do good that they shall have gardens beneath which rivers flow. So often as they are made to taste in that life of the fruits thereof, they shall say : These are the fruits which we were made to taste formerly ; and they shall be given fruits resembling the fruits of the former life " (2 : 23). Now the fruits which the righteous are made to speak of as having tasted in this life could not possibly be the fruits of trees or the things of this life. The verse, in fact, tells us that those who believe and do good works prepare a paradise with their own hands for themselves, with their good deeds for fruits. It is of the fruits of this garden that they are spiritually made to taste here, and of the same, only in a more palpable form, shall they eat in the next life. To the same effect we may quote another verse of the Holy Quran : " On that day you shall see the faithful men and the faithful women, their light running before them and on their right hands " (57 : 12). This verse shows that the light of faith by which the righteous men and women were guided in this life, and which could here be seen only with the spiritual eye, shall be clearly seen going before the believers on the day of resurrection.

As in the case of the blessings of paradise, the punishment of hell is also an image of the spiritual tortures of this life. Hell is said to be a place where one shall neither live nor die (20 : 76). It should be remembered in this connection that the Word of God has described those who walk in error and wickedness as dead and lifeless, while the good it calls living. The secret of this is that the means of the life of those who are ignorant of God, being simply eating and drinking and the satisfaction of their physical desires, are entirely cut off at their death. Of spiritual food they have no share, and therefore, while devoid of the true life, they shall be raised again to taste of the evil consequences of their evil deeds.

The following verse relating to the punishment of hell shows clearly that the spiritual torture of this world has been represented as a physical punishment in the next. Says the Holy Quran : " Lay ye hold on him, then put chains into his neck, then cast him into hell, then into a chain whose length is seventy cubits thrust him " (69 : 30). The chain to be put into the neck represents the desires of this world which keep him with his head bent upon the earth, and it is these desires that shall assume the shape of a chain. Similarly the entanglements of this world shall be seen as chains in the feet. The heart-burnings of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world and feels the burning of that hell in the failures he meets with. When, therefore, he shall be cast farther

off from his temporal desires, his heart-burning and bitter sighs for his dear desires shall assume the shape of burning fire. The Holy Quran says: "And a barrier shall be passed between them and that which they desire," and this shall be the beginning of their torture (34 : 53).

The thrusting into a chain of the length of seventy cubits reveals the same deep secret. The limit of man's life may as a general rule be fixed at seventy, and a wicked person often lives in his wickedness up to that age. He would sometimes even enjoy seventy years excluding the periods of childhood and decrepitude. These seventy years, during which he could work with honesty, wisdom, and zeal, he wastes away only in the entanglements of the world and in following his own desires. He does not try to free himself from the chain of desires, and, therefore, in the next world the chain of the desires which he indulged in for seventy years shall be embodied into a chain seventy cubits in length, every cubit representing a year, in which the wicked one shall be fettered. Thus the punishment which shall overtake a man is one prepared by his own hands, and his own evil deeds become the source of his torture.

Next Life is a Life of Unlimited Progress.

3. The third point of importance which throws light on the mystery of the life after death is that man is destined to make infinite progress in that life. Underlying this is the principle that the development of man's faculties as it takes place in this life, however unlimited, is not sealed by finality; but a much wider vista of the realms to be traversed opens out after death. Those who have wasted their opportunity in this life shall under the inevitable law which makes every man taste of what he has done be subjected to a course of treatment of the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified, and they are fit to start on the onward journey to the great goal, they shall no more be in hell. This is the reason that the punishment of hell according to the Holy Quran is not everlasting. It is meant to clean a man of the dross which is a hindrance in his spiritual progress, and when that object has been effected its need vanishes. Nor is paradise a place to enjoy the blessings only of one's previous good deeds, but it is the starting point of the development of the faculties of man. Those in paradise shall not be idle, but they shall be continually exerting themselves to reach the higher stages. It is for this reason that they are taught to pray even there to their Lord, "O our Lord ! make perfect for us our light" (67 : 8). This unceasing desire for perfection shows clearly that progress in paradise shall be endless. For when they shall have attained one excellence they shall see a higher stage of excellence, and considering that to which they shall have attained as imperfect shall desire the attainment of the higher excellence. This

ceaseless desire for perfection shows that they shall be endlessly attaining to excellences.

Belief in Angels and its Significance.

I have now briefly indicated the three fundamental principles of a Muslim's faith, but I may further add that belief in the unseen also includes a belief in those agencies which we call angels. This belief, though common to many religions, is not as widely accepted as the three principles explained above, and therefore a few remarks relating to the truth underlying this belief will not be out of place here. In the physical world we find it is an established law that we stand in need of external agents notwithstanding the faculties and powers within us. The eye has been given to us to see things, and it does see them, but not without the help of external light. The ear receives the sound, but independently of the agency of air it cannot serve that purpose. Man therefore essentially stands in need of something besides what is within him, and as in the physical, so also in the spiritual world. Just as our physical faculties are not by themselves sufficient to enable us to attain any object in the physical world without the assistance of other agents, so our own spiritual powers cannot by themselves lead us to do good or evil deeds, but here, too, intermediaries which have an existence independent of our internal spiritual powers are necessary to enable us to do good or evil deeds. In other words, there are two attractions placed in the nature of man : the attraction to good, or to rise up to higher spheres of virtue, and the attraction to evil, or to stoop down to a kind of low, bestial life ; but to bring these attractions into operation external agencies are needed, as they are needed in the case of the physical powers of man. The external agency which brings the attraction to good into work is called an angel, and that which assists in the working of the attraction to evil is called the devil. If we respond to the attraction for good we are following the Holy Spirit, and if we respond to the attraction for evil we are following Satan. The real significance of the belief in angels is, therefore, that we should follow the inviter to good or the attraction for good which is placed within us.

Significance of Belief.

The above remarks explain not only the significance of a Muslim's belief in angels, but also the meaning underlying the very word belief. Belief according to Islam is not only a conviction of the truth of a given proposition, but it is essentially the acceptance of a proposition as a basis for action. As already shown, the proposition of the existence of the devils is as true as that of the existence of the angels ; but while belief in angels is again and again mentioned as part of a Muslim's faith, nowhere are we required to believe in the devils. Both facts are equally true, and the Holy Quran speaks on numerous occasions

of the misleadings and insinuations of the devils, but while it requires a belief in angels it does not require a belief in the devils. If belief in angels were only an equivalent to an admission of their existence, a belief in devils was an equal necessity. But it is not so. The reason is that whereas we are required to accept and follow the call of the inviter to good, we are not required to follow the call of the inviter to evil, and therefore as the former gives us a basis for action which the latter does not, we believe in the angels but not in the devils. On the other hand, the Holy Quran requires us to disbelieve in the devils: "Therefore he who disbelieves in the devils and believes in Allah, has surely laid hold on the firmest handle" (2 : 257).

It would thus be seen that the principles of belief enumerated above as given in the Holy Quran are really principles each of which serves as a basis for action, and no other belief is known to Islam. The Islamic beliefs are not formulæ for repetition, but formulæ for action. The word Allah—Arabic word for God—indicates that Being who possesses all the perfect attributes, and when a Muslim is required to believe in Allah, he is really required to make himself the possessor of all those attributes of perfection. He has to set before himself the highest and purest ideal that the heart of man can conceive, and to make his conduct conform to that ideal. The belief in Divine revelation makes him accept and imitate all the good that is met with in the lives of righteous men, and the belief in the hereafter is equivalent to the recognition of that most important principle of the responsibility of man ; his accountability for his actions. Thus the Islamic beliefs are really axiomatic truths upon which are based the moral and spiritual aspects of the life of man.

Principles of Action.

Next we take the practical side of the faith of Islam. As I have already said, in Islam actions are as essentially a component part of religion as belief. In this respect Islam occupies a middle position between religions which have ignored the practical side altogether and those which bind their followers to a very minute ritual. It sees the necessity of developing the faculties of man by giving general directions and then leaves ample scope for the individual to exercise his judiciousness. Without a strong practical character any religion is likely to pass into mere idealism, and it will cease to exercise influence on the practical life of man. The precepts of Islam which inculcate duties towards God and duties towards man are based on that deep knowledge of the human nature, which cannot be possessed but by the author of that nature. They cover the whole range of the different grades of the development of man, and are thus wonderfully adapted to the requirements of different peoples. In the Holy Quran are found guiding rules for the ordinary man of the world as well as the philosopher, and for com-

munities in the lowest grade of civilisation as well as the highly civilised nations of the world. Practicality is the keynote of its precepts, and thus the same universality which marks its principles of faith is met with in its practical ordinances, suiting as they do the requirements of all ages and nations.

Prayer.

The verse of the Holy Quran which I have quoted above forms, as I have already said, the nucleus of the teachings of Islam. Taken in the broadest sense, the two principles of action mentioned in that verse stand for the fulfilment of man's duties towards God and his duties towards man. Prayer to God is the essence of man's duties towards God. Prayer is an outpouring of the heart's sentiments, a devout supplication to God, and a reverential expression of the soul's sincerest desires before its Maker. In Islam the idea of prayer, like all other religious ideas, finds its highest development. Prayer, according to the Holy Quran, is the true means of that purification of the heart, which is the only way to communion with God. The Holy Quran says : " Rehearse that which has been revealed to you of the Book and be constant at prayer, for prayer restrains a man from that which is evil and blamable, and the glorifying of Allah is surely a great thing " (29 : 45). Islam, therefore, enjoins prayer as a means of the moral elevation of man. Prayer degenerating into mere ritual, into a lifeless and vapid ceremony gone through with insincerity of heart, is not the prayer enjoined by Islam. Such prayer is expressly denounced by the Holy Quran : " Woe to the praying ones who are careless in their prayers, and who make only a show " (107 : 4-6).

Fasting.

Fasting is also enjoined by the Holy Quran as a means to the purification of the soul. " Man shall not live by bread alone " is an instance of a truth realised in Islam, though first uttered by a prophet other than the founder of Islam. Fasting, however, does not mean abstaining from food only, but from every kind of evil. In fact, abstention from food is only a step to make a man realise that if he can, in obedience to God, abstain from that which is otherwise lawful, how much more necessary it is that he should abstain from the evil ways which are forbidden by God ! That moral elevation is the object of this institution is clearly stated in the Holy Quran, which says : " Fasting has been enjoined upon you that you may learn to guard yourselves against evil " (2 : 183).

Pilgrimage.

The pilgrimage to Mecca represents the last stage in spiritual advancement. It represents the stage in which all the lower connections of man are entirely cut off, and, completely surrendering himself to Divine will, he sacrifices all his interests

for His sake. The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and the circuit round the house of God is an emblem or external manifestation of it. The pilgrim shows by the external act of making a circuit round the Ka'ba that the fire of Divine love has been kindled within his heart, and like the true lover he makes circuits round the house of his beloved one. He shows, in fact, that he has given up his own will and completely surrendered it to that of his beloved Master, and that he has sacrificed all his interest for His sake.

It will thus be seen that all these Islamic precepts are only meant for the moral elevation of man. Islam does not lay down any institution which may be said to be the meaningless worship of God ; the aim and object of all the precepts it gives is the purification of the heart, so that thus purified man may enjoy communion with the Holy One who is the fountain-head of all purity.

Man's Duties to Man.

The second branch of the Islamic precepts relates to man's duties towards man, but it should be borne in mind that both kinds of precepts are very closely inter-related. The moral elevation of man is the grand theme of the Holy Quran and the chief object which Islam has in view throughout, and all its precepts are only meant to raise humanity step by step to the highest moral elevation to which man can attain. "The person who violates his brother's right is not a believer in the Unity of God" is a teaching which deserves to be written in letters of gold.

The Brotherhood of Islam.

In the first place Islam abolishes all invidious class distinctions. "Surely the noblest among you in the sight of Allah is he who is the most righteous of you" sounds a death-knell to all superiority or inferiority based on rigid caste and social distinctions. Mankind is but a family, according to the Holy Quran, which says : "O men, we have created you all of a male and female and then made you tribes and families that you may know each other ; surely the noblest among you in the sight of Allah is he who is the most careful of his duties" (49: 13). Islam thus lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong and whatever be their profession or rank in society, the wealthy and the poor, have equal rights, and in which no one can trample upon the rights of his brother. In this brotherhood all members should treat each other as members of the same family. The slave is to be clothed with the clothing and fed with the food of his master, and he is not to be treated as a low or vile person. "Your wives," says the Holy Quran, "have rights against you as you have rights against them." No one is to be deprived of any right on the

score of his caste or profession or sex. And this great brotherhood did not remain a brotherhood in theory, but became an actually living force by the noble example of the Holy Prophet and his worthy successors and companions. The strict rule of brotherhood is laid down in the following words in a saying of the Holy Prophet: "No one of you is a believer in God until he loves for his brother what he loves for himself."

Reverence for Authority.

But while thus establishing equality of rights, Islam teaches the highest reverence for authority. The home is the real nursery in which the moral training of man begins, and therefore the Holy Quran lays the greatest stress upon obedience to parents. Here is one of the passages of the Holy Quran: "And your Lord has commanded that you shall not serve others than Him, and that to your parents you shall do good; if either or both of them reach old age with you, say not to them so much as 'uf,' and do not grumble at them but speak to them respectfully. And lower to them the wing of humility out of compassion, and say, 'O Lord! have compassion on them as they brought me up when I was little'" (17: 23-24). It is elsewhere said that they should be disobeyed only if they compel one to serve others than God. This high reverence for parents is the basis from which springs up the high moral of reverence for all authority. And thus the Holy Quran plainly says: "Obey God and the Apostle and those who are in authority among you" (4: 62). By those in authority are meant not only the actual rulers of a country, but all those who are in any way entrusted with authority. It has been remarked by the Holy Prophet: "Every one of you is a ruler, and every one of you shall be questioned about those among whom he is in authority." Therefore, Islam requires all men to obey those who are in immediate authority over them, and thus cuts at the root of all kinds of rebellion and anarchy. The person in authority may belong to any religion, but he is to be obeyed in the same manner as the parents are to be obeyed, though they may not be believers in Islam. According to a tradition of the Holy Prophet, even if a negro slave is placed in authority he must be obeyed.

Charity.

Equality of rights and the highest reverence for authority are thus the basic principles of Muslim society, and I cannot here enter into the vast details of the superstructure raised on this foundation. But I should note one more peculiarity of the brotherhood of Islam. Every religion of the world has preached charity and the giving of alms, but it is in Islam only that it has been made obligatory and binding upon all those who accept the Muslim faith. Here we have a brotherhood into which the rich man cannot enter unless and until he is willing to give part of his possessions for the support of the poorer members of the

brotherhood. There is no doubt that the rich man is not here confronted with the insuperable difficulty of the ideal test of the camel passing through the eye of the needle, but he is subjected to a practical test which not only makes him stand on the same footing with his poorest brother, but also requires him to pay a tax—a tax which is levied on the rich for the benefit of the poor. Everyone who possesses property above a certain limit is required to set apart a stated portion thereof. The portion so set apart should be collected by the State or the Imam, and the objects to which they must be devoted are enumerated in the following verse : " The alms are only for the poor and the needy and the servants appointed over them, and those whose hearts are made to incline to truth, and the ransoming of captives and those in debt, and in the way of Allah, and the wayfarer " (9: 60). The words *way of Allah* include every charitable purpose. Besides the contributions—the payment of which has thus been made obligatory by the Holy Quran, and made as compulsory as the saying of prayers—general charity is inculcated very forcibly throughout the Holy Book. Freeing the slaves and feeding the poor are again and again described to be deeds of the highest virtue. For instance, the Holy Quran says : " What shall make you know what the great steep is ? It is to free the captive or feed in time of famine an orphan who is a kin or a poor man who lies in the dust " (90: 12—14).

Scope of Moral Teachings.

The Holy Quran was not meant for one people or one age, and accordingly the scope of its moral teachings is as wide as humanity itself. It is the book which offers guidance to all men in all conditions of life, to the ignorant savage as well as to the wise philosopher, to the man of business as well as to the recluse, to the rich as well as the poor. Accordingly, while giving varied rules of life, it appeals to the individual to follow the best rule which are applicable to the circumstances under which he lives. If it contains directions on the one hand which are calculated to raise men in the lowest grades of civilisation and to teach them the crude manners of society, it also furnishes rules of guidance to men in the highest stages of moral and spiritual progress. High and ideal moral teachings are no doubt necessary for the progress of man, but only those will be able to benefit by them who can realise those high ideals. But to this class do not belong the vast masses in any nation or community, however high may be its standard of civilisation. Hence the Quran contains rules of guidance for all the stages through which man has to pass in the onward march from the condition of the savage to that of the highly spiritual man. They cover all the branches of human activity and require the development of all the faculties of man. Islam requires the display of every quality that has been placed in man, and makes only one limitation—viz., that it should be displayed on the proper occasion.

It requires a man to show meekness as well as courage, but each on its proper occasion. It teaches forgiveness, but at the same time it requires that when the nature of an offence requires punishment, punishment proportionate to the crime should be administered. It says: Forgive when you see that forgiveness would be conducive to good. Again, it teaches men to display high morals under the most adverse circumstances, to be honest even when honesty is likely to lead one into complications, to speak truth even when one's truthful statement is against those nearest and dearest to one, to show sympathy even at the sacrifice of one's own interest, to be patient under the hardest afflictions, to be good even to those who have done evil. At the same time it teaches the middle path ; it teaches men to exercise the noble qualities which have been placed in their nature by God while transacting their own affairs. It does not inculcate severance from one's worldly connections ; it requires men to be chaste, but not by castration ; it requires them to serve God, but not as monks ; it enjoins them to spend their wealth, but not in such a manner as to sit down " blamed and straitened in means " ; it teaches them to be submissive, but not by losing self-respect ; it exhorts them to forgive, but not in such a manner as to bring destruction upon society by emboldening culprits ; it allows them to exercise all their rights, but not so as to violate others ; and, last of all, it requires them to preach their own religion, but not by abusing others.

Salvation.

It may be added here that salvation, according to the teachings of the Holy Quran, is that state of perfection which is indicated in what is called *the soul at rest*, by which is understood that state of the soul in which it is not only delivered from the bondage of sin and freed from all weaknesses and frailties, but has further attained to high moral perfection, and is braced with spiritual strength. The state of salvation is generally expressed in the Holy Quran by the words : "They shall have no fear, nor shall they grieve." The state of salvation does not, therefore, relate only to life after death, but also to this life, and a man's salvation in the next life is only according to the state of salvation to which he has attained in this life.

